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S. AVGVSTINES

MANVEL,

Conteining speciall,
and picked meditations,
and godly praiers.

Drawne out of the word of God, and
writings of the holie Fa-
thers, for the exercise of
the soule.

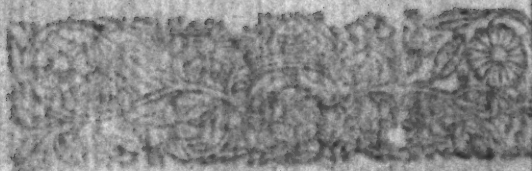
Corrected, translated, and adorned,
by
THOMAS ROGERS.

1 Thes. 5, 17
Pray Continually.

Imprinted at London by Peter
Short, dwelling on Bred-
street hil, at the signe
of the Star.

Cum Priuilegio.

1600.



3. AUGUSTINES

M. A. V. E. L.

Containing Special

and a collection

of the best

of the best

of the best

of the best

of the best

of the best

of the best

of the best

of the best

of the best

of the best

of the best

of the best

A Preface vnto the Reader.



His Manuell so
liked mee, and the
wel accepting of o-
ther bookes which
I haue published to
the same purpose,
so pricked me for-
warde, that I thought it requisite to
set forth the same in such order as I
haue done.

The rather I tooke this in hande
before anie other in the workes of
Saint Augustine, because this com-
monlie hath bene annexed in our
English tooing vnto those of Sainte
Augustine, which alreadie I haue
translated, and therefore that, as
either to they haue been ioined to-
gether, so hencefoorth they may
be, if it so like the owners, I thought
good to doe this afore any other.
Againe, who so will duly compare
this with the other, especiallie with
Augustines prayers, shal find this
to bee euen an abstract in a manner
of the rest, containing speciall and
liked meditations in fewe wordes

a 2. which

A Preface

which in other bookes bee more at large. Finallie had this booke neyther be'n ioyned, nor yet had such affinitie with the other of saint Augustine alreadie in Englishe: yet so singularlie divine are the prayers comprised in the same, that well I could not publish anie other, before this were finished.

*1 This booke
why called a
Manuel.*

I doe call this booke, as also the author doth, a Manuel, because my wish is, that Christians woulde vse, and haue it in their handes, not onlie when they are at home in their chambers, and studies priuatelie, but also when they are abroade in the fieldes, gardens, and else where iddelie: and that not to dandle, and to handle onlie, but diligentlie and zelouslie, as the part of Christians is, to read the same for their spiritual exercise.

*2 Author of
this booke
who.*

Touching the Authour who he was, I dare not directlie set downe. For in some copies I find that Saint Augustine made the same, in other it is flatly denied.

Therefore, although it bee intitled S. Augustines Manuell: yet is it in none other sense applyed vnto him, than are diuers Psalmes

unto the Reader.

in the Psalter, entituled David his
Psalmes, which happilie David
neuer sawe, much lesse indighted
Notwithstanding, were Saint Au-
gustine the Authour of the same, or
were hee not, it skilleth not great-
lie. For the matter it containeth
is verie spirituall, godlie, and ne-
cessarie; and wile men eyther doe
not respect the authour, or not the
authour so much as the matter; nor
so much who writeth, as what is set
downe.

The Argument of this Booke
is doubtlesse verie good, either ho-
lie Meditations, or prayers: the
one whereof, which is a meditati-
on (as Bernard noteth *) teacheth
vs what is wanting, the other, to wit
praier, obtaineth that which wee
want; Praier bringeth vs vnto the
ende of our iourney, Meditation
sheweth the waie; to conclude, by
meditation we confesse the dangers
hanging ouer our heades, and by
prayer wee escape them, thorough
the grace of our Lorde Iesus Christ.
Of these this whole bodie doth con-
fist.

The occasion of making this
treatise was this. The author confi-

*3 The argu-
ment of this
booke.*

** D. Bernar-
die S. An-
drae serm. I*

*4 The occasi-
on why this
booke was
made.*

A Preface

considering the frailtie of all menne in
generall, and especiallie his owne
weakenesse in particular, and see-
king some proppe to staie himselte
from falling, founde none so sure
a staie against the engines of Satan
and his limmes, as continuall me-
ditation and praier. And therefore
out of the meditations and prayers
of the Fathers (for so he saith) hee
gathered this booke, as a pretious
Jewell alwaie to bee caried aboute
him, both to keepe him from secu-
ritie, and to inflame the zeale of
godlines within him when he wax-
ed colde.

*5 Method of
this booke.*

The methode (for that is ano-
ther circumstance to bee noted in
anie booke) is verie exquisite: for
neuer did Goldsmith more cunning-
lie dispose, cyther pretious stones
in a Jewell, or links in a goulden
chaine, than are bothe Meditati-
ons in this Manuell, and the sen-
tences in each Meditation, and
each phraze well nigh in euery sen-
tence.

*6 Use of this
booke.*

Last of all, howe necessarie this,
and suche like bookes are for this
present time, hee will confesse that
calleth into remembraunce the
great

gre
ma
steig
Diu
to e
draw
whic
ther
lie y
mad
mau
and
nual
to th
in the
when
then
Heth
When
return
and be
son A
to Sa
God
that
lect n
On
booke
copie
bitac
on

vnto the Reader.

great and generall corruption of all
mankinde, and weigheth by what
sleightes and subtilties, both the
Diuell seeketh to deuoure, the flesh
to entangle, and the worlde to
drawe vs headlong vnto perdition:
which to auoide, wee haue none o-
ther remedie, besides earnest, god-
lie, and continuall prayer. This
made bothe our Sauour to com-
maunde vs to *Watch and Praie* ^b; ^hmar. 13. 33
and S. Paule to bid vs, *Praie conti-*
nually ^c; and Cyrill to breake in-
to these wordes ^d, *Be thou idle neither*
in the daie time, nor in the night: and
when sleepe is gone from thine eyes, even
then let thy mind be occupied in praier,
Herherto agreeth that of Hierom ^e, ^eHierom in
When you go abroad pray, when you
returue home, pray, before meat, pray,
and before you go to rest, pray. The rea-
son Augustine doth yeeld. *For praier*
is a sacrifice vnto God, so a scourge vn-
to Satan ^f. Vse therefore that which ^fAugustine
God delighteth in, but neuer doe ^g
that which liketh Satan, that is, neg-
lect not praier.

One chapter you shall find in this
booke, lesse then is in the Latyne
copie, and yet more by twoe, than
hitherto haue been in English. The

A Preface

addition, I doubt not, will like you, but the omission of a Chapter some perhaps will mislike, which notwithstanding was done neither of negligence unwittinglie, nor heddlie of presumption, but with good aduise-ment, that thy zeale might not be cooled by the reading thereof. For it containeth strange, that I say not erroneous doctrine, as that *Vnicuique*

8 *Manuel*
cap. 25.

Phil. 1. 11
1. Cor. 13. 13
1. Thim. 2. 12

que propria voluntas est causa sue damnationis vel saluationis; that, Bona voluntas Deum ad nos deducit, & nos in eum dirigit; that, Per bonam voluntatem deum diligamus, deum eligimus, ad deum currimus, ad deum peruenimus, & eum posidemus, &c. which sentences being contrarie vnto the truth, and sanoring of a superstitious time were better quite omitted, than translated to the infecting of some, or offence of any.

manuel. c. 11

Againe, another Chapter there is, though not cleane left out, yet applied from an ill, vnto a good purpose, as the eleuenth chapter, where that which was spoken either of the sacrifice of the altar, is applied vnto our Sacrament of thanksgiuing, or of the reall and carnall presence of Christ, vnto his spirituall beeing at the

vnto the Reader.

the Communion. And these are the things corrected in this booke.

To conclude, whatsoeuer is done either in trāslating, correcting, quōting, or publishing this booke, is all done for thy edification, and to pro- uoke thee vnto this godlie exercise of prayer. For a better meanes thou hast not to keepe thy selfe in y^e feare of God than it is. Therefore y^e more zealous, godlie, and learned bookes to this purpose are published, the more thou hast to praise God, and be thankful.

The 15. of Iulie, Anno. 1581.

Yours in Christ.

Tho. Rogers.



The Authors Preface.

FOr so much as we
are placed amōg
manifold snares
our desire of Heauenlye
things soon waxeth cold
and therefore we do stand
continuallye in neede of
helpe, that so often as we
slip aside, wee may beeing
wakened out of security,
run backe vnto our God,
who is the true, and the
soueraigne happines.

In

The Preface.

In consideration where-
of, not of rash presump-
tion, but thorough the
great loue I beare vnto
my God, I haue taken
in hand this treatise for
the aduancement of his
glorie, to the ende I
might alwayes haue a-
bout me a short abridge-
ment of such thinges as
concerne my God, colle-
cted out of the moſte pi-
ked ſentences of the holy
fathers, that ſo often as
I waxe colde, I might
be enflamed againe with

an.

The Preface.

an hot burning desire of
him, thorough the fire
which the reading ther-
of should minister.

Now, O my God, whom
I doe seeke, whom I doe
loue, and whome both
with bearte, and with
mouth, and with al my
strength, I both glorifie
and worship, assist me.

Truelie my minde con-
secrated to thy seruice,
inflamed with thy loue,
coueting, sighing, desi-
ring onelie to see thee,
hath none other delight,
but

The Preface.

to talke of thee, to heare
of thee, to wright of thee
to conferre of thee; to
meditate oftentimes of
thy fame, and glorious
estate, that thy sweete
remembraunce may bee
some refreshing for my
soule amidst the raging
stormes of this wretched
world.

Vnto thee therefore doe
I cal most earnestlie, vn-
to thee doe I crie aloude
from the bottome of my
hart.

And when I call vnto
thee

The Preface. T

thee, I call vnto thee in
my selfe: for vntesse thou
wert within me, I should
not be at all; and were I
not in thee, thou shouldst
not be within me.

Thou art in mee, be-
cause thou repaynest in
my memorie, through it
I haue knowne thee, and
therin I find thee, when
I do remember thee, and
take delight both in thee
and of thee, of whom, tho-
rough whom, and in
whom are all things.



A godlie Booke, con-
teining speciall, and pi-
ked meditations, and
prayers.

Chap. I.

Of the wonderfule essence
or being which God
hash.

O Lorde, thou fillest
heaven and earth,
bearing vp things,
and yet not burthe-
ned; filling all things^c, and yet
not included: alwaies working^d,
and yet euer quiet, gathering^e
& yet lacking naught^e, seeking^f
, and yet wanting naught.

Thou louest entirelie^g, yet
thou burgest not; thou arte ie-
lous^h,

^a Heb. 1.1

^b Eccl. 23.18

^c Joh. 5.15

^d Psal. 50.8.

^e Luke. 5.4

^f Wis. 17.23

^g Exo. 20.5

2 S. Augustines
lous, and yet secure.

1 Iere 16, 4
k Psal. 79, 5

Thou repentestⁱ, and art not
grieved; thou art angry^k, but
neuer impatient.

1 Wis. 7, 37
Mala. 3, 6

Thou changest thy wordes^l
but not thy counsell^m; Thou
receauest what thou findeste,
and yet neuer diddest loose the
same.

Psal. 30, 8

Thou art neuer needieⁿ and
yet glad when thou gayneste;
at no time couetous, and yet ex-
actest vsury.

Cor. 7, 4
P 1 Pet. 2, 4

Thou art bountifull, to whom
thou owest naught; and ma-
nie are bountifull, to binde
thee vnto them; Yet who
hath oughte which is not
thine^o?

Mat. 18, 23
Zoh. 22, 8

Thou paieſt debts^p, owing
naught; thou forgiuest debtes
9; and yet forgoest naught.

Thou art euery where^r & eue-
rie where all whole.

Thou maicst be vnderstood,

but not seene f, & art no where
 absent^r, yet farre thou art from
 the cogitations of the wic-
 ked^u. 1 Ioh. 1, 18
 1 Ecc. 3, 18
 1 Pro. 15, 26

Yet art thou not absent there
 where thou art farre off; For
 where thou art not to shew fa-
 vour, thou art to execute ven-
 geance;

Thou art euerie where pre-
 sent^x, and yet maist hardly be
 found: 1 Ecc. 3, 18

Thou standest still when wee
 followe thee; yet can wee not
 lay hold vpon thee.

Thou possessest all thinges^y,
 fillest all thinges^z; environest
 all thinges^a; overpassest all
 thinges^b; and bearest vppe al
 thinges^c. 1 Psal. 150, 8
 1 Ier. 23, 24
 1 Jer. 32, 18
 1 Psal. 13, 97

Thou teacheft the heartes of
 the faithfull^d, without noise of
 words: 1 Heb. 1, 3
 1 Isa. 54, 3

Thou art neither strough-
 ted out by place^e; nor chan-
 ged

Psalm 10, 14 ged by time^f; nor haue access
and recesso.

1 Thim 6, 16 Thou dwellest in the light
that none canne attaine vnto
whome neuer man sawe; ney
ther can see.

Abiding quiet in thy selfe
thou goest euerie where about
the whole world.

Deut. 6, 4 For thou canst not bee cutte
and devided, because thou tru
lie art one^h; nor yet be brought
into parts: but being whole, thou
possessest, fillest, lightenest, and
enioiest the whole.

Chap. 2.

Of God his unspeakeable

knowledge;

When the whole world
is replenished with
Bookes: yet coulde
not thine unspeake
able knoweledge bee vitred
forth

Manuel. 2

For, because thou art indeed vnutterable, thou canst by no meanes be either written, or concluded.

Thou arte the fountaine of heauenlie light; and the Sun, of eternal brightnes.

Thou art great without quantitie, and therefore vnmeasurable^a, and good without qualitie, and therefore indeede and soueraignlie good^b; yea to saie the truth, there is none good, but thou alone^c; whose will is a worke, and whose will is habilitie.

^a Job. 33, 8

^b 1am. 1, 17

^c Mat. 10, 18

Who, even because it was thy pleasure, diddest make all things, which thou hast created of nothing^d.

^d Gene. 1, 1

Who possessest all the creatures^e without anie lacke; and gouernest them^f, without paine, and rulest them^g without wearienesse; for there is nothing

^e Psal. 138, 8

^f 1oh. 5, 17

^g Mat. 11, 28

thing, either of thinges on high
or of thinges belowe; that can
disturbe the order of thy go
uernment.

Who art in all places with
out any place; and containest
all thinges without inclosure, &
art present euerie where with
out seate or motion:

Who neither art the authour
of sinⁱ, which thing onelie thou
canst not doe^k, who canst doe
all thinges^l; neither hast thou
beene sorie for ought thou hast
done.

Of whose goodnes we were
created^m, of whose iustice we
are punishedⁿ, of whose mer
cie we are saued^o.

Whose almightinesse doeth
gouerne, rule, and fill all thinges
p, which it hath created:

Neyther in saying, thou fill
est all thinges, meane we that
they containe thee, but how
grind the

h Iere. 32. 19

i Ecc. 15. 20

k Psal. 113

l Exod. 6. 3

m Ge. 11. 26

n Dani. 9. 4

o Gal. 3. 13

p Ier. 23. 14

they rather bee containd of
 thee, neither by partes fillest
 thou all thinges, nor yet may it
 be thought, that euery thing ac-
 cording to the greatnesse of the
 quantity it hath, receaueth thee,
 but is, the greatest thing more,
 and the smallest thing lesse, thou
 rather beeing in all thinges, or
 more truly all things in thee. Act. 17. 28
 Whose omnipotencie inclo-
 seth all thinges, whose power,
 none may escape. Psal. 13. 9
 For whosoeuer hath not thy
 fauor, can by no meanes auoide
 thy displeasure. Rev. 6. 16

Chap. 3.

The desire of that soule

which hath a feeling
 of God.



FOR thee then I
 doe call into my
 soule, ô most grati-
 ous G O D, which
 thou

thou preparest to receiue thee
through the desire which thou
enpirest into the same.

Oh enter therein, I beseech thee, ioine it to thy selfe
that both thou mayest possesse
that which thou hast not onely
made^a, but also renewed^b; and
may enioy thee as a scale vpon
mine hart.

^a Gen 1, 35

Colos. 3, 10

^b Rom. 5, 15

Mercifull God, I beseech
thee, forsake him not which cal-
leth vpon thee now: for before
euer I coulde call vpon thee
thou diddest not call me onely
^c, but also seeke mee^d, to the
ende that I thy seruauant might
seeke thee, & through seeking
find thee, and being found, loue
thee.

^c Ro 8, 30

^d Luk. 25, 4

I haue sought, and I haue found
thee O Lorde, graunt that I may
loue thee.

Increase my desire, and graunt
my request; for though thou
giue

Manuel. 2

9

be me all thinges which thou
hast made, yet vnlesse thou giue
my selfe withall, I thy seruaunt
shal neuer be satisfied.

Wherefore bestowe thy selfe
vpon me, O my God, bestow thy
life vpon me.

Lo, I do loue thee; and if too
le I loue thee, my desire is to
be yet more entirelie.

I loue thee I say, I long for
thee, I am much delighted to
inke vpon thee.

Beholde, while fro my heart
do sigh, & cal into my remem
brance thine vnspeakeable kind
nes, the burthen of my flesh the
greecuth; troublesome co
rrections the lesse inuade, the
weight of mortalitie, & miseries
not so loade me as they were
ont; al thinges are hush, euerie
thing is quiet.

Mine hart burneth, my mind
is sound, my memorie fresh,
mine

mind vnderstandinge cleere
and all my spirit inflamed thro-
rough the desire of thy sight
perceaueth howe it is rauished
with the loue of thinges vn-
seene.

Let the same my Spirit take
the wings as the Eagles^e, let
it flee, and not bee wearie, let
it flee, and neuer fainte, vntil it
come vnto the place where as
thine honour dwelleth^f, euen
vnto the throne of grace, there
at the table, where the supernal
Citizens doe repast, to be fedde
from thine eyes in green pasture
by the still water. Be thou our
ioych^h, our hopeⁱ, our saluation^k
and redemption^l.

^g Psal. 13, 1

^h Ren. 7, 13

ⁱ 1. Tim. 1, 3

^k Hos. 13, 9

^l Isa. 44, 4

Thou which hereafter wilt
be our reward, be thou our com-
fort.

Let my soule euermore seeke
thee, and graunt that neuer
may cease to seeke, Amen.

Chap. 10

Chap. 4.

*The miserable estate of that
soule which neither loueth
our Lord and Saviour Christ,
nor seeketh after him.*



O to the wretched
soule which neither
seeketh, nor loueth
Christ: such a soule
abideth both dry and miserable.

Hee loseth his life time, that
loueth not thee, O God. And he
that would liue, but not to serue
thee, is doubtles nothing, and so
to be accounted.

Hee which refuseth to liue to
thee, is already dead: and he that
fauoreth not of heavenly wise-
dome is a very foole^a.

^a 1 cor. 1, 7

O most gracious God, into
thine hand I do commend, ren-
der and yeeld my selfe, through
whome I both am^b, liue^c, and
haue vnderstanding^d.

^b Gen. 1, 26

^c Act. 17, 26

^d Iam. 1, 27

B 1.

in

e Ioh. 11, 25
f Iob, 14, 6

In thee do I repose mine whole
trust, confidence and hope, thro-
rough whom I shall rise againe
liue, and rest.

Thee doe I long for, thee doe
I loue, thee doe I worship, with
whome I shall euerlastingly ab-
side, raigne, and be blessed.

g Ren. 21, 4

The soule which neither see-
keth nor loueth thee, is a friende
of the world^h, the slaue of sinne
subiect to al maner wickednes,
neuer quiet, at no time secure.

h Mat. 6, 24

Therefore mercifull Sauer, as-
sume for my minde lest it attende
thee; my pilgrimago doe it bee
toward thee, and mine heart let
it euen burne with the loue of
thee.

Let my soule rest on thee, my
God, let it I saie, deepe lie me-
ditate of thee, let it sing out thy
praises with ioye; and let this be
my comfort in this mine exile.

Let the shadow of thy wing

bee a refuge for my soule from
the parching heate of worldelie
 cogitations. Let mine heart, a
erie great sea, swelling with
waues trust in thee.

Thou which aboundest with
all good dainties, and art a most
berall bestower of supernal sa-
tisfaction, O God, giue thou food to
the wearied; gather the disper-
sed, deliuer the captiuated, a-
mend the parted.

Loe, he standeth at the doore;
he knocketh; I therefore, euen by
the bowels of thy mercy, where-
by thou the daie spring from on
high hast visited vs: beseech thee

¹Luk. 1, 78

command the doore to be open-
ed to him which knocketh, that
oldly hee may enter into thee,
and rest in thee, and bee refresh-
ed of thee, the heavenly bread,
for thou art the bread^k, and the
well of life^l, thou art the light, of
perlasting clearnes^m, to con-

¹Ioh. 6, 35

¹Ioh. 4, 13

^mRen 21, 23

clude thou art all things, wherof
the righteous do liue, which loue
thee.

Chap. 5.

*A verie Christian desire
of the soule after God.*



^a Iohn, 1, 9

^b Iohn 4, 13

God, thou who art
both the light of the
harts^a that see thee,
and the life of the
soules^b that loue thee; and
the strength of the mindes that
seek thee, giue me grace euen
more to cleaue vnto thine holi
loue.

^c Psal. 36, 8
O come, I praie thee, in
mine hart, and make me drunk
with the riuers of thy plea
sures^c.

It shameth, and it irketh me
the very hart euen to suffer tho
things which are doone in the
wretched world.

The very sight of worldly

nities
heare
it doth

He
and c
in the
I may

I a
my se
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Ma
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offen

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who
crie f

O
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sinne
Gra
o go
seecl
fale

niti

nities is a griefe vnto me; and to
heare of these transitorie things
it doth trouble me much.

Helpe mee O Lord my God,
and cause mine heart to reioyce
in thee: come thou vnto me, that
I may behold thee.

I am penned in this house of
my soule, vntil thou come there
into, and make it wider. It is fur-
nious, O prepare the same.

Many things, I acknowledge
and know are in it, which may
offende thine eies; but alas who
can make it cleane; or vnto
whom else beside thee should I
crie for helpe?

Clenſe me O Lorde, from my
ſecret faulces^d, keepe thy ſer-
uant alſo from preſumptuous
ſinnes.

Grant me grace, o ſweet chriſt,
o good Ieſu, giue me grace, I be-
ſeech thee, for thy loue & deſire
ſake to laie off the heauie bur-

den of carnal desires, and earth-
 e 1 Ioh. 2, 15 lie luste.

Let the soule ouer the fleshe;
 let reason ouer the soule; let thy
 grace ouer reason beare swaie;
 and make mee both in bodie
 and soule euermore to obey thy

Mat. 6, 10

will.

Grant that both mine hart, &
 my tongue, and all my strength
 may extol thy goodnes.

Enlarge mine vnderstanding,
 and lift vp the eies of mine hart,
 that my spirit with swift cogita-
 tion may attaine vnto thee the
 euerlasting wisdomes, abiding
 aboue al things.

Heb. 1, 1

Loose me, I beseech thee, from
 the fetters wherewithal I am fast
 bounde, that leauing all these
 worldlie thinges, I may hasten
 vnto thee, cleaue to thee alone,
 and thinke onely vpon thee.

Chap.

Chap. 6.

The happines of that soule

which is deliuered out of the

*earthlie prison of the**bodye.*

Happie is the soule,
which loosed from
the earthly prison,
soareth without let
vnto heauen, which face to face
beholdeth thee, the most gra-
tious Lorde, which is touched
with no feare of death at al^e but
triumpheth vvith an incorrup-
tible crowne of perpetuall glo-
rie!

Phil. 1, 23

1 Cor. 13, 12
Rev. 22, 4

1 Rev. 7, 15

O quiet and secure is such a
soule; and feareth nowe neither
enemie nor death.

1 Rev. 17, 4

Shee enjoyeth thee her good
Lord, whome long she sought,
and alway loued.

Nowe ioyned to the singing
quire, shee soundeth out with
out cesing vnto the praise of thy

b 4.

glorie

glory, ô Christ, hir king, ô sweet
Iesu, most melodious Psalmes
she singeth of aie lasting ioyful-
nes.

For shee is satisfied with thy
fatnesse^e, thou doest giue her
drink out of the riuer of thy plea-
sures.

Happy is the fellowship of su-
pernal Citizens, and glorious is
the solemnitie of such as returne
vnto thee from the painfull toile
of this pilgrimage^f, vnto the
wonderful beautie, vnto the sur-
passing glorie, vnto the excel-
lencie of all comelinesse, where
continuallie thy Citizens, O
Lorde, beholde thy faces. There
nothing is heard to trouble the
mind^h.

^g Reu. 22, 4

^h Reu. 21, 4

ⁱ Reuel. 5, 8

What mirthⁱ! what melody!
what singing! what Psalmes be
there sung without ceasing?

There the pleasant Organes
doe sounde out most heauenlie
hymnes;

byrines, the blessed Angelles
most sweetly doo sing; & songes
of rare excellencie are vttered
out by the supernall Citizens,
vnto the prayse and glorie of
thy Name.

There is neither gall nor anie
bitternesse in that blessed regi-
on. For there is no wicked per-
son, nor any wickednes at all.

1 Reu. 21, 4
1 Re. 21, 27

There is neither enemy to im-
pugne, or anie inticement to
offend.

There is no lackeⁿ, no shame
no contention, no vpbraiding,
no blaming, no feare, no vnqui-
etnesse, no punishment, doubt-
fulnesse, violence, discorde there
is none.

1 Co. 2, 9

But singular peace, and per-
fect loue, and lasting triumphes
and prailing of God, and secure
quietnes, which neuer shal haue
ende, and continuall ioye in the
holy spirit there is.

Oh how happie should I bee
did I heare those most comfor-
table songs of thy Citizens, and
the sugred versos vitering forth
with due reuerence the praises
of thy sacred Trinity.

But most singularie blessed
should I bee, might I also with
them sing to my Lorde Iesu
Christ one of the pleasant songs
of Zion.

Psalm 137.3

Chap. 7.

*The blessed ioie of the hea-
uenlie Paradise.*

O Liuelie life! O eter-
nall life, and e-
uerlastingly ble-
ssed! whereas ioie is
and no sorrowe, rest is and no
labour, honour is and no feare;
wealth is and no losse; health is
and no sicknes, abundance and
no want, life and no death; im-
mortalitie and no corruption;
happi-

Reu. 7. 16
Reu. 3. 14

happines, & no misery at all is in

Whereas al good things are in
perfect loue; where sight is face

unto face^b, where perfect know

^b Ren. 33, 4

ledge is in al mens, & al things

1 cor. 13, 12

are knowne; whereas Gods for

eternall goodnes is perceiued;

and the lighte enlightening is

glorified of the saints;

Where the present maiestie of

God is beholden, and the mind

of the beholders is filled conti

nuallie with this meat of life;

They see continuallie, and yet

they desire to see; they desire

without griefe, and without loa

thing they be satisfied.

Where the true sonne of righ

teousnes^d, with the wonderfull

^d Re. 20, 13

shew of his beautifull beames,

doth refresh al beholders, & so

inlighteneth all the Citizens of

the celestial Countie, that they

doe giue light, to wit, a light in

lightened through God, a light

shin

shining more cleerly, than doth
either the sunne at any time, or
the stars.

They do cleaue vnto the im-
mortal Godheade, and thereby
they become immortal, and vncorruptible,
according to the promise of our Lorde and Saviour
c, ^{17, 24} Father, I will that they
which thou hast giuen mee, bee
with me euen where I am, that
they may behold my glory, that
they all may bee one, as thou, O
Father art in mee, and I in thee,
euen that they also may bee one
in vs.

Chap. 8.

*The glorious condition of the
kingdome of heauen.*



He kingdom of hea-
uen, is a most happy
kingdome, a king-
dome both immor-
tal, and euerlasting^b.

^a Ren 21, 4
^b Dan, 7, 27

There

There no times succeed by day
 nor night followeth after
 day.

Rev. 22, 4

There the valiant soldior after
 battels fought, is adorned abundantly
 with unspeakeable re-
 warden; and crowned ho-
 nourable with an everlasting
 crowne.

1. Tim. 4, 7

Oh that Christ of his diuine
 goodnes, hauing eased me of the
 beaui load of my sinnes, oh
 that he would bid me, even the
 basest of all his seruants, to laie
 off the burden of this fleshe;
 that I might to my comforte,
 passe over vnto the everlasting
 ioyes of the citie, bee admitted
 into the fellowship of the saints
 aboue; attende vpon the Ma-
 iestie of the creator, with the bles-
 sed spirites; beholde the coun-
 tenance of GOD^h, bee neuer
 touched anie more with feare
 of death; but reioyce securelie
 for

Phi. 1, 23
 Rev. 7, 16

1. Ren. 5, 1

1. co. 13, 12

1. Ren. 21, 4

1 Cor. 15, 55 for the immortalitie attained^k,
 and ioyned to him which knoweth
 1 Ezech. 15, 19 with all thinges^l, might forgoe
 1 Cor. 13 all blinde ignorance^m, and ney-
 13 ther make account of earth-
 lie thinges: nor vouchsafe either
 1 Cor. 13 to beholde, or to remember this
 vale of teares any more, where
 as the laboursome lifeⁿ, the cor-
 1 Job. 7, 1 ruptible life^o, the life repleni-
 1 Cor. 13, 31 shed with all manner bitternes,
 is p, such a life as is the Ladie of
 2 Job. 14, 1 euils, the handmaid of diuels.

The which both humors puffed
 vp, and sorrowes plucked down,
 heate withereth, and dayres in-
 sect, which both much eating
 maketh purie, & much fasting
 maketh leane.

Which by mirth is loosed, &
 by sadnes consumed; by care is
 shortened, and by securitie dul-
 led; by riches made proude, and
 by pouertie ouerthrowne: by
 youth exalted, & by age bowed
 which

Which is both by sicknesse bro-
ken, and by sadnesse depressed;
which both the diuell intappeth
by his snares, and the world de-
ceiueth by flatteries, & the flesh
destroyeth by filthy pleasures.

Whereby the soule is made
blinde, and the whole man dis-
tempered.

And after these so many, and
so great evils, succedeth raging
death, which bringeth vaine de-
lightes vnto such an ende, that
when they are once gone, they
are as quite forgotten, as if they
had neuer bin at all.

Chap. 9.

How God after much trouble
doth comfort the peni-
tente

soule.



But what prayes, or
what thankes may
we tender vnto thy
goodnes, O GOD,
who

Ps. 116, 22

who ceaseth not for all this by
thy gracious visitation, to com-
fort vs amidst so great wretched-
nes of our mortalitie.

While I dread much to die
while I consider the multitude
of my sinnes; while I doe feare
thy heauie iudgement; while I
call into minde the houre of
death; and am agast at the hor-
rible paines of hell; while I wor-
not howe preciselie, and howe
strictlie thou wilt weighe my
deedes, and I am vterlie igno-
rant howe I shall ende my life;
and ponder many other thinges
in mine heart, loe, of thy woo-
red goodnesse, O Lord my God
thou art present to comfort me,
wretch, replenished with much
sorrowe, and from these pite-
ous complaintes and cryengs,
thou carriest my pensie and
troubled vnderstandinge ouer
steepe hilles, vnto the beddes of

sweet
est i
uers
hou
urnif
to ref
and to
part,
daint
my m
ted o
selfe i
peaco
01 m
05
G
God
child
not e
flon

sweet spices, and makest mee to
 rest in greene pastures^b, by the ^{bPsal.33,3}
 fountains of sweete waters, where
 thou preparest a table diuerslie
 furnished against my comming
 to refresh me my wearied spirites,
 and to comforte my sorrowfull
 hart, and so refreshed with those
 mercies, I forget at the length
 my manifold miseries, and exal-
 ted ouer the earth, I do rest my
 selfe in thee which art the true
 peace^c. ^{cPhil.4,7}

Chap. 10.

A prayer for grace to
 loue God.

Lord my God, I do
 loue thee; and more
 and more I desire to
 loue thee.

Giue me grace, O Lorde my
 God^a, who art fairer then the ^{aPsal.7,1}
 childre of men^b, giue me grace ^{bPsal.45,2}
 not onlie to desire thee, but also

to loue thee both as I would,
as I am bound.

Job. 13, 8

Thou art vnmeasurable, and
therefore to bee loued without
measure, especially of vs whom
thou haste so loued^d, so saued
for whose sakes thou hast done
such and so great things.

Ioh. 3, 16

1 Pet. 2, 22

O loue, which burnest alway
and neuer goest out; O sweet
Christ, O good Iesu, O my God

1 Ioh. 4, 8

who art loue it selfe; sette me
wholy on fire with thy fire, with
the loue of thee, with thy sweet-
nesse, with hearty affection to-
ward thee, with a desire of thee,
with godlie charitie, with god-
lie ioy and reioicing; with god-
lie kindnes and sweetnes, with
godlie delectation and concu-
piscence, the which is holy and
good, and chaste and pure, that
being thoroughlie replenished
with the sweetnesse of thy loue,
and altogether purged from the

grosse vapors of earthly cogitations by the fire of diuine charitie, I may loue thee, most sweet, and most louely Lord, with al, mine hearte, with all my soule; with al my strength, and with al my mind's, and that with much sorrowe of heart, and plentiful teares of the eyes, with much feare and tremblingⁿ hauing thee in such wise both in mine hart, and in my mouth, that no strange loues may finde roome within me.

8 Dent. 6, 5

1 Phi. 7, 12

Chap. ix.

*A praier for grace both due-
lie to thanke God for our redemp-
tion, and worthelie to approach vnto
the holy Table.*



Christ my Saviour
who art of al the fair-
rest, thorough the
shedding of thy pre-
cious blood, where withal we be
re-

8 Psal. 45, 2

b Pet. 1, 18

redeemed^b; I humble beseech thee, giue mee grace vnfaignedly to repent, and hartily to bewaile my sins, especially at such times when I offer prayers vnto thee when I sing soorth thy prayes when I cal into mind the myserie of our redemption^c, a manifest argument of thy mercie to man wardes; when I am at the holie Table, though vnworthy to approach thereunto, desiring to participate of that wonderful, and heavenly, and reuerend Sacrament, which thou O Lord my God the vnspotted Priest^d didst institute and command to bee receiued^e in remembrance of thy loue, to wit of thy death and passion for our saluation, & for the strengthening of our daily weakenesse.

d Heb. 2, 26

e Lu. 22, 19

f 1 cor. 11, 26

Let my minde at such mysteries bee confirmed with the sweetnes of thy spirituall presence;

ence; let it beholde thee with
the eyes of faith, and reioyce in
thy sight.


O sweet Christ, O good Iesu,
who art both the fire burning
alwaies, and the loue enflamed
euermore; the euermore; the euermore; the euermore;
neuer wasting light, and the
bread of life^b, feeding vs, and
yet neuer deminished, and ea-
ten of daily, and yet continually
abiding whole;

Shine thou vpon mee, and set
me on fire, inlighten and sancti-
fie mee; purge thy vessell from
the dregs of malice, fill mee of
thy grace and keep me full, that
I may eat the meate of thy flesh
vnto the saluation of my soule,
that feeding vpon thee, I maie
liue of thee, and through thee, I
may attaine vnto thee, and rest
in thee, Amen.

Chap.

Chap. 12.

*A zealous prayer for grace
to meditate deeply vpon
the goodnes of God.*

 Sweet loue, & louelie
sweetnesse, let my
stomach digest thee,
and with the nectar
of thy loue be all my bowels fil-
led; and let mine hart vtter forth
good matter^a.

^a psal. 45, 1

^b 1 Ioh. 4, 8

O my God, who art charitie
it selfe^b, the delectable honic,
the snowie milke, and the food
of the strong, make me to grow
vp in thee, that thou with a sound
palate mayst be tasted of me.

^c Ioh 14, 6

^d Act. 17, 1, 1

^e 1 Tim. 1, 1

^f colo. 3, 3

Thou art my life^c, whereby
I do liue^d; the hope whereunto
I trust^e; and the glory, which I
desire to attaine^f.

Guide thou mine heart, rule
thou my minde, direct mine vn-
derstanding, erect my loue, cheer

vp

o my soule, and quench thou
the thirst of my spirit, which lon-
geth after thee, with thine hea-
uenly riuers.

Let the tumultuous cogitati-
ons of the flesh, hold their peace
beseech thee; let carnallie, and
worldly phantasies be still; let
all dreames, and vaine reuelati-
ons, let euery tongue, euery sign,
and what else soeuer dooth va-
nish away, be silent.

Yea let mine owne soule also
be dumme too; and ouerpasse
my selfe, not by thinking on it
my selfe, but vpon thee my God,
because thou art indeed a mine
hope and confidence.

1 Tim. 1, 2

For in thee our most gracious
and kind & mercifull Lord, and
God, Iesus Christ, each of vs hath
portion both of blood & flesh.

Eph. 5, 20

Therefore where a peece of my
selfe doth raigne, there I beleue
doe raigne; where my blood
hath

hath dominion, there I trust
haue dominion; where my flesh
is glorified, there I knowe I am
glorious.

And although I am yet a sin-
ner, yet I doubt no whit of the
participation of grace; although
my sinnes do hinder me, yet my
substance doeth require it; and
although mine owne offence
doe exclude me, yet the commu-
nion of nature doeth not repe-
le me.

Chap: 30

A thanksgiving vnto God
for the incarnation of his deere
sonne to saue man.



For the Lord is not
vnkind, that he cannot
hate his owne flesh
his own members
his own bowels.

Eph. 5. 29

Surelie I might vtterlie de-
paire, in respect of mine out-
rageous

giours

Manuel.

35

gious offences, and infinite sins
which I both haue committed,
and daily doe commit both in
hart, word, and deede, and by all
meanes whereby the frailetie of
man may transgresse, had not
thy word, O my God, bin made
flesh^b and dwelled among vs.

^b Ioh. 1, 14

But now I dare not despayre
because he hauing shoven him
selfe obedient to thee vnto the
death, euen the deathe of the
crosse^c, hath taken awaie^d the
handewriting of our sinnes, and
fastening it vppon the Crosse,
hath crucified both sinne and
death.

^c philip. 2, 8

^d Colo. 1, 14

In him therefore who sitteth
at thy right hande, and maketh
request also for vs^e, I take heart
again.

^e Rom 8, 34

Through mine hope^f, in whom
we are quickened^g, and raised,
and sit together in the heauen
lie places, I desire to come vnto

^f Tim. 1, 1

^g Eph. 1, 5

C 1.

thee

thee.

h Reue. 19, 1

To thee bee praise^h, to the
glorie, to thee honour, to the
thanks, Amen.

Chap. 14.

*The more God is thought vpon,
on, the more louely he
seemeth.*



a Ioh. 3, 16

b 1 Pet. 1, 18

c Ephe. 1, 5

d Rom. 8, 30

Most gracious Lorde
who hast so loued
and saued vs ^b, so
quickened ^c, and
glorified vs ^d, O most gracious
Lord; howe sweet is thy remem-
brance! The more I thinke on
thee, the sweeter thou seemest,
and the more amiable in mine
eyes!

f 1, 2 mo II

g Mar. 1, 8

Therefore thy good things doe
much delight mee; and vnce-
santly doe I couet, with a pure
sight of the heart ^e, and with the
sweet affection of godlie loue,
as farre forth as I am able in the
place

place o
long a
bers ab
thinke
and be
For
dart of
ceeding
couet lo
behold
And
on my g
eyes I w
and I w
standing
strength
I will p
and rene
uens wit
fire I will
odie on
able wo
in minde
where the
my riche
place

place of my pilgrimage; and so long as I carrie these fraile members about me to desire, and to thinke vpon thy wonderful loue and beaurie.

For I am wounded with the dart of thy loue; I doe burne exceedingly with desire of thee; I couet long to bee with thee^f, to behold thee is al my desire.

And therefore I will stand vpon my gard, and with watchfull eyes I will sing with the spirit^g, and I will sing with the vnderstanding also, and with all my strength too,

I will praise thee my maker^h, and renewer, I wil pierce y heavens with mine heart, and in desire I will be with thee, so as my bodie onelie shal be in this miserable world, but in thought, and in minde, and in desire I will be where thou art; and where thou my riche^k, and incomparable,

1 Mat. 6, 31

and much desired treasure art,
there shal mine hart be also¹.

phi. 4, 9

But loe, O most gracious and
mercifull God, mine heart is not
able to consider the glorie of
thine infinite goodnes and mer-
cie. For thine honour, thy beau-
tie, thy strength, thy glorie, ma-
gnificence, Maiestie, and loue,
exceede all sense^m of mans vn-
derstanding; even as the curte-
sie of thine eternall loue, wherby
thou givest to such the adoptioⁿ
of sonnesⁿ, and ioynest them to
thy selfe, whome thou hast crea-
ted^o, is inestimable.

Rom. 8, 15

Gen. 1, 26

Chap. 15.

*How the troubles in this world
are nothing answerable to the
ioies in heaven.*



My soule, were we
euerie daye to en-
dure torments; and
to suffer the paines

of

Manuel.

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of hel a long space, if we would behold Christ in his glorie, and be ioined to his saintes; were it not meete that wee suffered all kinde of aduersitie, to attaine vnto the participation of suche felicitie, and of so great glorie! Ro. 8, 18

Let the diuels then lie in wait and prepare their tentations; let fastinges breake the bodie; let hard apparell bring downe the flesh; let labours greeue, watchings drie vppe, let this man crie out vppon me, let him or them disquiet mee, let colde benum, the conscience murmur, heate parch me.

Let mine heade ake, my brest burne, my stomach swell, my countenance become pale, let euerie part of me be weakened.

Let my life waste in heauines and my yeares with mourning. psal. 31, 10

Let rottenesse enter into my bones

c 3.

^a1 cor. 2, 3 bones^c, and let mee tremble in my selfe, so I may rest in the day of trouble, and ascende vp vnto the saints of God.

For how singular shall the glorie of the righteous beed! howe great the ioye of all the saintes, when each of their faces shall shine as the Sunne^c! when the Lord shall begin to sort his people into sundrie degrees in the kingdome of his father, and according to each mans desertes and workes, as hee hath promised, render his rewards, euen celestiall for earthlie, eternal for transitorie, and great things for very trifles!

Doubtles there shall be store of happines, when the Lord shall bring his saintes to the contemplation of his fathers glory^h, & make them to sit together in heauenlie places, that God may be al in al.

Chap. 16.

Of the kingdome of hea-

*uen, and how it may
be attained.*



Happy ioyfulnes, & ioyfull happines, to see the saints, to be with the saintes, to see a sainte; to beholde God^s, and to enioie God from euerlasting to euerlasting.

^a 1 Co. 13. 12

Hereupon let vs earnestlie muse these thinges, let vs heartilie desire, the sooner to come to their happie state.

Askest thou how this may be doone; or by what merites or meanes? Listen O man: This matter consisteth in the power of the worker, for the kingdome of God suffereth violence^d.

^b Mat. 11. 12

The kingdome of Heaven O man asketh none other price, but thy selfe, it is worth so much

42 S. Augustines
as thou art thy selfe. Giue thy
selfe, and thou shalt haue that.

What art thou troubled about
the price? Christ hath giuen him
selfe^c, that hee might purchase
thee a kingdome to God euen
the father^d.

^c 1 Pet. 1. 18,

^d 1 Cor. 15

24

^e Rom. 6. 21

So giue thou thy selfe, that thou
maist be his kingdome, and let
not sinne raigne in thy mortall
bodie^e, but the spirit to the at-
tainement of life.

Chap. 17.

*What Paradise is : and the
ioyes thereof.*



^e Reu. 2. 12

^b Eph. 2. 12

^c Rom. 8. 17

Ow my soule re-
turn we vnto the
celestiall Cittie,
wherein wee bee
written^a, and of
which we be members.
For as Citizens with the saints^b,
and of the householde of God;
and as the heires of God^c, and
heires

heires annexed with Christ, let
vs cal into minde, as we are able,
the happy state of our citie.

Say wee therefore with the
prophet, Glorious thinges are
spoken of thee^d, O City of God;
they which dwel in thee are like
such as sing. It is faire in situa-
tion, euen the ioie of the whole
earthe.

^d Psal. 87. 1

^e psal. 48. 2

There is neither age, nor the
miserie of age in thee; in thee
there is no maimed, nor lame,
nor crooked, nor deformed per-
son; for al do meete togither vn-
to a perfect man^f, and vnto the
measure of the age of the fulnes
of Christ.

^f Eph. 4. 13

Then what happier thing can
there bee than this life, where
neither pouertie is to be feared,
nor sickness to weaken! where
no hurt is done, and no man wil
either be angry or enuious.

^g Rev. 21. 4

Where there is no burning

c 5.

concu

concupiscence; no desire of
meate; no suing for honour and
preferment?

Where we shall be out of all
feare of the Diuell, of his traps,
and of damnation?

Where neither body nor soule
shall die^h, and a ioyfull and im-
mortall life is?

1 Reu. 21, 4

Where no euils at all, nor dis-
cord shall be; but all things well,
all things at quiet: because the
hearts of all the saintes shall wish
and wil one thing?

Where peace and mirth doe
possesse all; all things are as they
should be, and at a good stay?

Where continually light shall
bee, not such a light as we nowe
enioie, but so much cleerer, as it
is more blessed! For that Cittie
as we read hath no neede of the
Sun, neither the moone to shine
in itⁱ, for the glorie of God shall
inlighten it, and the lambe is the
light

1 Reu. 21, 33

light of it.

Where the saintes shall shine
as the Starres for euer and euer ¹Dani. 12, 3
and they that turne manie vnto
righteousnesse, as the brightnes
of the firmament!

So that no night shal be there ¹Reu. 21, 25
no darkenes there, no gathering
together of cloudes there; no
complayning there: eyther of
partching heate, or of nypping
colde;

But such a temperature of all
things there shal be, as eich hath
not scene^m, neither eare hath
hearde, nor at anie time hath ^m1 Cor. 2, 9
come into the hart of anie man,
they onelie excepted, who are
founde woorthie to enioie that
happines, whose names be writ-
ten in the booke of lifeⁿ.

Notwithstanding, a greater
happines than all this is, to bee
ioyned to the quiers of Angels
and of Archangels, and of al the

cele-

celestial powers; to beholde the Patriarches and the Prophets; to see the apostles of Christ, and all the Saintes, and our parentes also.

This is a great glorie: but the greatest of al is, to beholde God himselfe face to face^o; to see the incomprehensible light.

• 1 Co. 13, 12

The superexcellent glory shal bee, when wee see God in himselfe, and when we shal both see and enioy him in our selues too, of which sight there shal bee none end.

Chap. 18.

*That wee cannot please God
but through loue.*

• Gene. 1, 26
Colof. 3, 10



THE soule, being goodlie through the image of God^a, and glorious thorough his likenesse, hath in it of God, whereby it may bee warned alwaies

waies either to stande with him
or to returne vnto him; if she be
mouued with her affections, or
defections rather.

And hath not only whence to
take heart againe, through hope
of pardon and mercie, but also
whence boldelie to aspire vnto
the mariage of the word^b, and ^bMat. 23, 2
to enter into the couenant of fe-
lowship with God, and to beare
the pleasant yoke of amitie with
the king of Angels.

All this worketh loue, if the
soule shew her selfe like to God
in will, as shee is to him by na-
ture, louing as she is beloued^c.

For of al the motions, senses, ^cIohn, 1, 16
and affections of the mind, loue
onelie it is, whereby man may,
though not fully satisfie the loue
of God, yet answere in a sort his
good wil.

When loue once commeth, it
draweth vnto it, and captiueth

all other affections. Love suffi-
ceth of it selfe, pleaseth of it selfe
and for it selfe.

Love is the merit, the reward,
the cause, the fruit, the vse. For
by loue wee are conioyned to
God^d.

1 Co. 13, 1

Love maketh one Spirite of
two; Love maketh to will, and
to nil one thing. Love maketh
first to frame our maners; after-
ward to consider things that are
as though they were not, and
thirdlie with a pure sight of the
heart^e, to behold heauenlie, and
spiritual things.

Mat. 5, 8

Through loue, first honest
things are well handled in the
world; secondlie, honest thinges
of the world are despy sed,
and last of al, the secrets
of God are seene and
beholden s.

Phil. 3, 8

1 Cor. 13, 13

Chap.

Chap. 19.

*How God requireth some
thing of vs like to him
selfe.*

GOD the Father is char-
itieⁿ, God the Sonne ^{1 Ioh. 4. 8}
his louingnesse, God the
holy ghost is the loued
of the Father, and of the Son.

This charitie, and this loue re-
quireth a like thing in vs, even
loue againe, whereby wee may
be linked and ioined to God; as
it were by some alliance of kin-
dred.

Loue is ignorant what digni-
tie meaneth, knoweth no reue-
rence.

Hee that loueth, approcheth
boldlie vnto God, and speaketh
familiarily to him without feare
and stopping.

He that loueth not, liueth not
but

but he that loueth, looketh euer
more vpon God whome hee lo-
ueth, whome he desireth, vpon
whom hee thinketh, in whome
he delighteth, vppon whom hee
feedeth, in whom he groweth.

A man so deuout, doeth euer
more so sing, and so reade, and
so circumspectlie, and warelie
behaue himselfe in all his acti-
ons, as if God were, as indeede
he is^b, alwaie present before his
eyes.

^b Eccl. 13. 19

Hee so praieth, as if hee were
taken vp and presented before
the face of God in his maiestical
throne, whereas thousand thou-
sands minister to him^c, and ten
thousand thousandes stande be-
fore him.

^c Dani. 7. 10

The soule which hee visiteth
with loue, awakeneth him that
sleepeth; it monisheth, and mol-
lifieth the soule, and woundeth
his heart.

It

It inlighteneth darke things;
 vnlocketh thinges shut vp: it
 inflameth colde thinges, it miti-
 gateth the froward, angrie, and
 impatient minde.

It chaseth away vices; bride-
 eth carnall affections; amen-
 eth manners; reformeth & re-
 oueth the minde, & restraineth
 the light motions and actions
 of slippery youth.

All these things loue worketh
 when it is present; but when it is
 wanting, the soule beginneth
 to droop, euen as a boiling cau-
 dron dooeth when fire is taken
 from vader the same.

Chap. 20.

Of the boldnes of the soule
 that loueth God.



Doubtlesie is a
 great thing, by it the
 soule of her selfe,
 doth boldly approach
 vnto

vnto God, & cleaueth constant
lie vnto him.

The soule that loueth, asketh
questions of God familiarly and
consulteth with him in all mat-
ters.

She can think of nothing, and
speake of nothing beside God,
al other things she loatheth, and
contemnieth.

Mat. 6, 24

Whatsoever she mindedeth, &
whatsoever shee speaketh it fa-
uoreth of loue, and smelleth of
loue, so wholie hath the loue of
God won her vnto him.

He that would haue the know-
ledge of God let him loue.

In vaine doth he giue himselfe
either to reade, or to studie, or
to preach, or to pray, that loueth
not.

1 Cor. 1, 2

The loue of God engendereth
the loue of the soule, & maketh
her to harken vnto it selfe.

God loueth, because he would
be

loved againe. When he lo-
ueth, he would be loved, know-
ing that thorough loue they are
blessed which loue him, to disci-
ple.

The louing soule renounceth
her own affections, and who
giueth her selfe to loue, that
rendering loue for loue, shee
may answere the loue she hath
found: and when she hath loued
what she can, yet what is it vnto
the euermasting stream of that
heauenly fountaine? John W.

For loue and the louer, the
soule and God, the Creator and
the creature meete not alike to-
gether: yet if man with all his
heart wholelie doth loue thee, O
GOD, there lacketh nothing
where al is.

Let not the soule then feare
which loueth, but let the soule
shake and tremble that loueth
not.

The louing soule is caried with
desire,

desire, and drawne with long-
ing, shee dissembleth her desire,
shutteth her eyes from the man-
ifestie of God; openeth them
for pleasure; reposing her trust
in thy saluation, and confidently
reioicing therein.

Through loue the soule with-
draweth her selfe, and departed
from the bodilie senses, to the
ende that feeling God, she may
haue no feeling of her selfe.

Which falleth out when the
mindeallured by an vnspokea-
ble sweetenesse of God stealeth
awaie from hir selfe, yea is rau-
shed and flippeth away, the bet-
ter to enioy God at hir full plea-
sure. And this plesure surpasseth
all pleasure, where it is of conti-
nuance.

Of loue springeth familiaritie
of familiaritie boldnes, of bold-
nes taste, of tasting hunger.

The soule which the loue of
God

God hath touched can thinke
 one other thing, and desire no
 thing else, but with often sighes
 as the Hart braieth for the
 fountains of water: so panteth my
 soule after thee, O God. ^{a Psal. 42, 1}

Chap. 31.

The singular loue of God

to man ward.



Through loue God
 himselfe came vnto
 manne, came into
 manne, was made

^{a Ioh. 3, 19}

^{b Iohn. 1, 14}

Through loue the inuisible
 God became like vnto his ser-
 uantes. Through loue hee was
 wounded for our transgressi-

^{a Phil. 2, 7}

^{Mat. 20, 28}

^{a Esay. 53, 3}

In those woundes of our Saui-
 our, sure and safe rest is for weak
 sinners and sinners. There I dwell
 without care, his bowels of mer-
 cy are laide open to my sighte
 through

through his wounds.

Whatsoever I lack of my self
that I doe boldly take out of the
bowelles of my Lorde; For his
mercies abound, and there was
none holes for them to issue out
by.

Through the holes of the be-
die, I beholde the secrets of the
heart; I see the great myserie of
godlines, and the bowels of
the mercie of our God, which
by the day spring from an high
hath visited vs, are open to mine
eyes.

The wounds of Iesu Christ are
full of mercie, full of clemencie,
full of sweetnes, and loue.

They boared his handes, and
his feetes, and pierced his side
with a speare.

By these holes I may taste how
gratious the Lord is; for doubt-
les the Lord is good and mercie of my
fult, and of great kindnes to a

which

1 Tim. 3, 16

1 Luk. 1, 71

1 Luk. 1, 71

1 Luk. 1, 71

1 Luk. 4, 63

1 Joh. 18, 34

1 Psal. 34, 8

1 Psal. 86, 5

which call vpon him in trueth^l, ^{1Psal 145, 8}
 al yea which cal vpon him^m, ^{mEsa. 55, 6}
 ut especiallie to such as loue
 imⁿ.

^{Exo. 10, 9}

Great redemption is giuen vs
 rough the woundes of our Sa-
 our Christ^o, great goodnesse,
 uch grace, and all vertues per-
 etlie.

^{1Petr. 1, 12}

Chap. 12.

*the refuge of a Christian in
 the time of tentation.*

When I am tempted
 with anie filthy co-
 gitation, I runne
 forthwith vnto the
 woundes of Christ; when my
 sh subdueth me, I rise againe
 rough the recordation of my
 ord his woundes: when the di-
 llayeth snates to entrap mee,
 doe flie vnto the tender mer-
 of my Lorde, and hee leaueth

If

If burning luste doe inflame mee, it is quenched through the calling of the woundes of our Lorde^a, the Sonne of God^b in my mind.

^a Col. 1, 3

^b Mat. 16, 19

Luke 1, 35

In all extremities I can finde none so good a remedie, as the woundes of Christ.

In them I sleep securelie, and reste without feare. Christ hath died for vs^c.

^c Rom. 5, 6

^d Cor. 15, 3

Nothing is so bitter vnto the death, but may by the death of my Lord be holpen.

His death is my merit; my refuge, saluation, life and resurrection^d. The Lordes mercy is my merit.

^e Ioh. 11, 25

I cannot lacke merits, so long as the Lorde of mercies is with me. And if great is the Lordes mercie^e, doubtlesse greater are my merites.

^f Psal. 86, 5

The more able he is to saue me, the lesse care do I take,

Chap. 23:

*Special medicines against
sinne and despaire.*

Greatlie haue I sinned
O Lord, and my con-
science accuseth mee
of manifold offences,
yet do I not despaire, For where
sinne abounded ^a grace aboun-
ded much more.

^a Rom. 5 20

Hee that in consideration of
his hainous wickednes doth des-
paire, denieth God to be a mer-
ciful God.

He greatly defaceth the glorie
of God, which doubreth of his
mercie, and as much as in him
s, denieth God to haue loue ^b,
truth^c, & power in him ^d where
in all mine hope consisteth (to
wit in the loue of his adoption^e,
in the truth of his promise^f, & in
the power of his redemptions.)

^b Iohn 3, 16^c Psal. 86, 15^d Gen. 3 5, 12^e Rom. 8, 15^f Rom. 4, 16^g 1 Pet, 1, 18

Then let my foolish cogitati-

D 1.

on

on murmur as much as it will,
 faying, who art thou; how great
 is that glorie, & by what merite
 hopeft thou to obtain the fame
 And I wil boldly make this an-
 fwere: I knowe whome I giue
 credite vnto, for of his tender
 loue he hath adopted me for his
 Sonne^h; who is both of his pro-
 mife trueⁱ, and alfo mightie in
 performance, and hee may doe
 what he wilk.

^h Gal. 4, 28

ⁱ Iohn. 3, 33

^h Ecc. 46, 6

² Cor. 1, 18

The multitude of my finnes
 cannot difmay me, if the death
 of Chrift come into my minde;
 for my finnes are not able to o-
 uermatch his mercy.

The nailes and the fpeare doe
 crie out vnto mee, that I am re-
 conciled to Chrift, if I loue him
 hartlie.

Longinus with his fpeare hath
 opened to me the fide of Chrift
ⁱ, and I am gone in, & reft there
 quietly.

ⁱ Ioh. 19, 34

He

He that feareth, let him loue.
For perfecte loue casteth out
feareⁱⁿ.

1 Ioh. 4, 18

There is no such remedie a-
gainst the heate of luste, as the
death of my redeemer.

Hee stretched out his armes,
vpon the crosse and helde out
his handsⁿ, to shew how hee is
ready to imbrace the penitent
sinners.

Mat. 17, 53

Betweene those armes of my
Saviour, I both wish to liue, and
desire to die. There will I sing
without care; I wil magnify thee
O Lorde, for thou hast exalted
me^o, & hast not made my foes
to reioice ouer me.

psal. 30, 1

Our Saviour bowed his head^p,
and gaue vp the ghost; euen to
kiss his beloued. And so often
do we kisse God, as we are pric-
ed at the heart with the loue of
him.

1 Ioh. 19, 3

A zealous meditation to
 mouue vnto the loue
 of God,



^a Gen. 1, 26

Colos. 3, 10

^b 1 Pet. 1, 18

^c 2 Cor. 11, 2

^d Roma. 8, 6

^e Luk. 10, 16

^f 1 Pet. 1, 17

^g 1 Joh. 4, 7

^h 1 Joh. 4, 19

ⁱ 1 Iamc. 1, 17

O MY Soule, thou which arte endued with the Image of GOD^a, redeemed with the bloud of Christ^b, betrothed through faith^c, endued with the Spirit^d, adorned with vertues, and counted with the Angels^e.

Loue thou him who hath so loued thee; care thou for him, who hath a care of thee^f; seeke thou him, who seeketh thee.

Loue thy louer, of whom thou art loued^g; who in louing hath preuented thee^h, whoe is the cause of thy loueⁱ. He is the merit, he the reward, hee the fruite, the vse, and the end.

Bethou careful with the care-
 ful,

ful, bee thou at leifure with him
that hath leysure; cleane with
the cleane; and holie with the
holie.

As thou offerest thy felfe in the
prefence of God, fo will hee ap-
peare in thy fight.

A good and merciful God, of
great kindnes^k, requirerh such ^kPsal. 86. 1
as are good and mercifull, and
louing, and humble, and kind.

Loue thou him who hath
brought thee out of the horrible
pit^l, out of the miery clay.

^lPsal. 40. 2

Chooſe him for thy friend be-
fore all friendes, who when all
thinges ſhall faile, wil keepe his
faith^m.

^mIoh. 13. 1

In the day of thy burial when
all thy friendes will depart from
thee, hee wil not forſake theeⁿ; ⁿPsal. 37. 28
but protect thee from the roa-
ring of them that bee readie to
deuoure^o; and conduct thee ^oEcc. 5. 5
through an ynknowne countrie

and bring thee vnto the streetes
of supernal Zion, & there place
thee with the Angels before the
face of his maiestie^p, where thou
shalt heare that angellicall mu-
sicke, Holy, holy, holy^q.

^p Reu. 22, 4

^q Esay 6, 3

^r Reu. 5, 9

Reuel. 14, 3

There is the song of mirth^r,
the voyce of ioye and welfare,
and thankesgiuing, and pray-
sing, and Halleluiah for euer and
euer.

There is perfect felicitie, ex-
cellent glorie, surpassing ioye,
and al good things^s.

^s 1 Cor. 13, 9

O my soule sigh heartilie, and
earnestlie desire to attaine vnto
that supernall citie, whereof such
glorious things are spoken^t: in
which who so dwell are all euen
like such as triumph with ioy.

^t Psal. 73, 3

Through loue thou mayst as-
cende. To the louer nothing is
hard, nothing vnpossible.

The soule that loueth doth of-
tentimes ascende, and boldelie

run

runneth about the streets of celestial Hierusalem, visiting the Patriarches and Prophets, saluting the Apostles, wondering at the armies of martyrs, and Confessors, and beholding the flocks of virgins,

Heauen & earth, and al thinges in them contained, do cal vpon me continually to loue my lord God.

Chap. 25.

Of true knowledge, what it is.

WHat is the knowledge of the trueth? It is first to know thy selfe, and that thou both studie to be such as thou oughtest to be, and also amende that which is to bee reformed. Secondlie, it is to know and to loue thy maker; for this is al mans happines.

Consider therefore how vn-
speakeable the loue of God is to
manward. He created vs of no-
^{b Gene. 3, 6} thing ^b, and whatsoeuer wee
^{c 1 Cor. 4, 7} haue, he gaue the same^c.

But forsomuch as wee loued
the gift more then the giuer, the
^{d Genes. 3, 6} creature than the Creator^d, we
fel into the snare of Satan, and
^{e Rom. 6, 6} became his bondslaues^e.

Neuertheles, God of his great
loue, sent his owne sonne ^f, to
^{f Iohn. 3, 19} redeeme seruants^g, and sent al-
^{g Rom. 8, 3} so the holie Ghost, whereby hee
made seruants his sons by adop-
^{h Galat. 4, 6} tion^h.

He gaue his sonne for a raun-
^{i 1 Pet. 1, 18} someⁱ; the Holie Ghoste for a
^{k 2 cor. 1, 22} pledge of his loue^k, and reser-
ueth himselfe wholie for the in-
^{l Rom. 8, 17} heritance of adoption^l.

And thus God, as hee is verie
^{m Ioh. 1, 14} gracious and mercifull^m, of his
good will and loue to mankind-
warde, bestoweth not his goods
on

Manuel.

21

onellie, but himselfe also to re-
deeme manne, and that not so
much for his owne sake, as for
mans behoofe.

That men might be borne of
God, God firste was borne of
man.

Now what heart is so flintie,
but wil bee softened by this loue
of God, so preuenting man^o.

Ovehement loue, that God
for mans cause can vouchsafe to
become man^o!

^o 1 Ioh. 4. 19

Who can hate man, whose na-
ture & likenes hee beholdeth in
the hnmanity of God!

^o Matt. 1. 28

Doubtles, who so loueth not
man, hateth God, & so abideth
in death.

For GOD became man for
mans sake^q, that he might bee a
redeemer^r, as hee was before a
creator^r; and that man not on-
ly might bee ransomed through
his riches, but also loue him the

^p 1 Ioh. 3. 14.

^q Luk 1. 31

^r 1 pet. 1. 8

^r Iohn. 1. 2

Hebru. 1. 2

d 5.

more

more entirelie.

*Rom. 1.8,3

God appeared in the similitude of sinful flesh^r, that each sense of man might bee made blessed in him, and as well the eie of the hart be renewed in his diuinitie, as the eie of the bodie in his humanitie, that whether it goe in, or out, mannes nature which he hath created^a, might in it finde comfort and refreshment.

*Gen. 1, 26

Chap. 16.

*What the sending of the
holy spirit worketh
in vs.*

*Luk. 2, 11

*Rom. 5, 6

*Heb. 2, 14

FOR our Sauour came into the world^a and was crucified, and put vnto death for our sakes^b, that hee might through his death^c, destroy him that had y^e power of death, that is the Diuel.

And

And seeing the grapes of his flesh were caried vnto the wine presse of the crosse, and the pleasant wine of his diuinitie began to spout foorth; the holie Spirit was sent to make readie mens harts, that new wine might bee put into new vessels^d, and to see first that they were cleane, least otherwise they marred y^e which should bee powred in; and then that they were wel hooped that they leaked not: I meane that they were cleansed from the delight of wickednes; and hooped to keepe out the delight of vanitie.

^d Mat 9, 17

For that which good coulde not enter, til that which il is wer gone.

The delight in wickednes pollureth; and the delight in vanitie sheddeth.

The delight in wickednesse makes the yessell to stinke, and
the

the delight in vanitie maketh it
ful of clefts.

Men delight in wickednesse
when they loue sinne; and they
delite in vanitie, when they loue
transitorie things.

Then cast away that which is
euil, that you may taste y^e which
good is. Powre out bitternesse,
that you may bee replenished
with sweetnes.

The holie Ghost is ioie, and
loue, then cast out the spirit of
the Diuell, and the spirit of this
world, that you may be capable
of the holy ghost.

The spirit of the deuil worketh
the delight of iniquitie; and the
spirit of the world, the delight of
vanitie. And these delights are
euil, because the one is a sinne of
it selfe, and the other is an occa-
sion of sinne.

But when these euil spirits are
throwne out, the spirit of God
will

it wil come, and enter into the tabernacle of the heart, and work a good delight there ^c, euen a ^c Ro. 14, 17. good loue, which shall expel the loue both of the worlde and of wickednes.

The loue of the world allureth and deceiueth ^f, the loue of sin ^f 1 Io. 2, 15 defileth and bringeth vnto destruction: but the loue of God ^g Rom 6, 3 enlighteneth the mind ^h, clenseth ^h Roma. 5, 3 the conscience ⁱ, reioyceth the ⁱ Cori. 13, 2 heart ^k, and bringeth into the ^k Gala. 5, 22 sight of God ^l. ^l 1 cor. 13, 12

Chap. 27.

The effects of true loue

HE that loueth God vnfaignedlie, doth euermore thinke it long vntill he come vnto God ^a, vntil hee leaue the ^a Phil. 1, 13 world, vntil he bee free from the corruption of the fleshe ^b; his ^b Ro. 7, 24 hart

^a Colof. 3, 3
^d Phil. 4, 7

heart and affection are sette on things aboue^c, that he may finde the true peace^d.

Whether hee sitteth, or walketh, or resteth, or whatsoeuer he doth, his heart is with God^e.

^e 1 cor. 10, 31

He exhorteth all men to loue God; he commendeth the loue of God to all men, and both in heart, in worde, and by his conuersation he sheweth, both how sweete the loue of God is, and how euill and sower the loue of the world.

^f 1 Ioh. 2, 15

^g 1 cor. 7, 31

^h 1 Ioh. 2, 15

ⁱ 1 Ioh. 2, 15

^j 1 Ioh. 2, 15

^k 1 Ioh. 2, 15

^l 1 Ioh. 2, 15

^m 1 Ioh. 2, 15

ⁿ 1 Ioh. 2, 15

^o 1 Ioh. 2, 15

^p 1 Ioh. 2, 15

^q 1 Ioh. 2, 15

^r 1 Ioh. 2, 15

^s 1 Ioh. 2, 15

^t 1 Ioh. 2, 15

^u 1 Ioh. 2, 15

^v 1 Ioh. 2, 15

^w 1 Ioh. 2, 15

^x 1 Ioh. 2, 15

^y 1 Ioh. 2, 15

^z 1 Ioh. 2, 15

He derideth the glorie, and reprooueth the care of this world, & sheweth what a foolish thing it is to putte any confidence in transitory things^f.

¹ 1 Ioh. 2, 15

² 1 Ioh. 2, 15

³ 1 Ioh. 2, 15

⁴ 1 Ioh. 2, 15

⁵ 1 Ioh. 2, 15

⁶ 1 Ioh. 2, 15

⁷ 1 Ioh. 2, 15

⁸ 1 Ioh. 2, 15

⁹ 1 Ioh. 2, 15

¹⁰ 1 Ioh. 2, 15

¹¹ 1 Ioh. 2, 15

¹² 1 Ioh. 2, 15

¹³ 1 Ioh. 2, 15

¹⁴ 1 Ioh. 2, 15

¹⁵ 1 Ioh. 2, 15

He wondereth at the blindness of men, that they can loue; hee wondereth also that euerie man wil not forsake these transitorie and fleeting things of this world^g.

¹ 1 Ioh. 2, 15

² 1 Ioh. 2, 15

³ 1 Ioh. 2, 15

⁴ 1 Ioh. 2, 15

⁵ 1 Ioh. 2, 15

⁶ 1 Ioh. 2, 15

⁷ 1 Ioh. 2, 15

⁸ 1 Ioh. 2, 15

He

He thinketh that what he sa-
uoreth, should seeme sweete to
all men; what he loueth, should
like euerie man, and what hee
knoweth, euerie man should vn-
derstand.

Much and oftentimes doth he
muse vpon God, and is sweete-
lie refreshed through such hea-
uenlie contemplation; and the
oftener hee doth so, the greater
is his ioie.

For verie comfortable is it al-
waie euen to thinke vppon that
which to loue and to commend
is so delightful to the mind.

Chap. 27.

*What the true quietnes of
the mind is.*



Without doubt, y hart
is then at rest, when
through desire it is
wholy fixed vppon
the loue of God; and desireth
nothing

nothing else, but with a certaine
blessed sweetnesse is much de-
lighted in that which it hath;
and in delightinge is made io-
cund.

And if at any time either by a
vaine cogitation, or thorough
worldlie businesse, it bee some-
what drawne away there-from,
it hasteneth to returne thither
with all speede, deeming it a ban-
ishment to bee any where be-
side.

For, as euerie moment, man
may eyther enioie, or vse the
goodnes of God: so euerie mo-
ment is manne to thinke vppon
God.

And therefore his offence is
not small, who in prayeng is
carried for a while awaie from
his sight, as though hee did hey-
ther heare nor behold.

Which is then done, when man
followeth his cuill, and vnbride-
led

ed affections: and whereunto
the sight of the minde is easilie
caried, preferreth some vile crea-
ture before GOD, by musing,
and thinking thereuppon, ofte-
ner than vpon God, who dailie
is to bee thought vpon as a crea-
tor^a, to bee worshipped as a re-
deemer^b, to bee expected, as a
sauiour^c, and to bee feared as a
iudge^d.

^a Job. 10. 8^b Gala. 3. 13^c Phil. 3. 20^d Act. 10. 42

Chap. 29.

*That whatsoeuer withdraw-
eth the sight of the mind from god,
is altogether to be shunned
and abhorred.*



Wherefore thou art
that louest y world,
looke afore-hande,
whither thou must
go. The way which thou takest
is the worst waie, and very dan-
gerous^a.

Wherefore, O man, auoid by
little

^a Mat. 7. 13

little and little thy worldly busi-
nes, & withdraw thy self awhile
from troublesome cogitations.

Cast awaie heauie cares, lay
aside greuous distractions of
the minde, finde some leisure to
serue G O D, and rest thy selfe
somewhat in him.

Math. 6, 6 Enter into the chamber of thy
minde^b, exclude all thinges saue
God, and what makes to the
seeking of him; and the doore
being shut, seeke him.

And with thine whole hearte
saie vnto God, I seeke thy face,
O Lord, I seeke euen thy face.

Psalm. 7, 1

Oh then, O Lord my God^c,
giue thou mine heart instructi-
ons, both where & how to seek
thee; both where and howe to
find thee.

Ecc. 23, 18

Ier. 23, 4

O Lord, if heere thou art not,
wher shal I seek thee absēt? but
if thou art euerie whered^d, then
why do I not see thee present?

But

But vndoubtedlie thou dwel-
lest in the light that none can at-
taine vnto^c.

• 1 Tim. 6, 19

But how may I come vnto the
light that cannot bee attained?
Or who shal guide, & conduct
me thereinto, that therein I may
beholde thee? Furthermore by
what tokens, & with what face
may I seek thee?

O Lord my God, I neuer saw
thee^f; I knowe not thy counte-
nance.

• 1 Iohn. 18

Then what shal he do o Lord,
most hie^g, what shal this thy far
exiled seruāt do^h? what shal thy
seruant doe, who is in perplexi-
ty through the loue of thee; and
cast away far from thy presence?

• Luk. 2, 34
• Heb. 11, 14

Loe, he longeth greatly to be-
hold thee; yet thy countenance
is far from his sight. He desireth
to come vnto thee; yet vnto thy
dwelling no man can attaineⁱ.
He coueteth to find thee; yet hee

• 1 Tim. 6, 16

WOR-

woteth not where. He loueth to
seeke thee; yet he knoweth not
thy face.

Chap. 30.

Howe through sin man both
lost the sight of God, and found
wretchednesse.



Lord, thou art my
God^a, & my lord^b,
yet did I neuer see
thee^c, thou haste
both made me^d, yea and made
me againe^e and bestowed vpon
me what good thinges soeuer I
enioie^f, yet hitherto haue I nei-
ther seene nor known thee.

To be short, I am made to see,
yet hitherto haue not I attained
the thing that I was made for.
O miserable condition of man
seeing hee hath so vndiscreetlie
forgone that, for which hee was
created! O heauie, and O hard
chance!

Alas,

Howe

Howe

^a Psalm. 7. 1

^b Math. 4. 10

^c Ioh. 1. 18

^d Psa. 100. 3

^e Galat. 4. 4

^f 1 Cor. 4. 7

Alas,

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Alas, alas, what hath he forgon
and what hath he found? what is
lost, and what hath remained?

He hath forgon happines for
which he was made, & he hath
found miserys, for which he was
not made. Hee hath lost that,
without which nothing is hap-
pie; and that remaineth which
of it selfe is meerey miserable.

Man did then eate euen the
Angels meate, which now he
desireth; and now hee feedeth
vpon the bread of sorrow, which
then he knew not.

O Lord, how long wilt thou
forget for euer^b! How long wilt
thou hide thy face from vs! when
wilt thou respect, and heare vs!
when wilt thou inlighten our
eyes, and shewe vs thy counte-
nance? when wilt thou restore
thy selfe vnto vs.

Behold and heare vs, O Lord
our God: lighten our eyes, and
shew

Gen. 3. 6

Psal. 13. 1

Shewe vs thy selfe. Restore thy
 selfe to vs, that we may prosper
 without whom wee are in such
 misery. Inuite vs and helpe vs,
 Lord, we beseech thee.

Mine hart is becom sorrowful
 being made desolate: O make
 it cheerefull againe, Lorde, with
 thy consolation.

I haue begonne to seeke thee
 with an hungrie stomach, O let
 mee not giue ouer vnrefreshed
 of thee; I come with a greedie
 appetite, let mee not depart vn-
 fed; I who am in pouerty, come
 vnto thee that art rich; in my-
 serie, vnto thee most mercifull;
 O let me not goe awaie emptie
 and contemned.

O Lord, I am bowed and croo-
 ked very sore¹, erect mee that
 may looke vp, and behold thee.

Mine iniquities are gone ouer
 mine heade, and as a weighty
 burden, they are too heauie for
 mee.

1 Ro. 10, 13
 Ephes. 2, 4
 2 Cor. 1, 3

1 Psa. 38, 6

-m Pfa. 69, 13

Let me seek thee in desiring,
 And desire thee in seeking; let
 me find thee in loving, and love
 thee in finding.

Of God his wonderfull
mercies.

Confesse LORD,
thanks to thee there-
fore, that thou hast
made mee after thy
own image^a, to the end I should
remember thee, thinke on thee
and loue thee.

1 Gen. 1, '26
Colof. 3. 10

Not-

Ezech. 1. 17

Notwithstanding, through the corruption of wickednes thine image is so defaced, and so blurred with the smoake of sinne that, without thou renewe, and reforme the same, it cannot do the thing for which it was created.

b Rom. 12, 3

Wherefore, Lorde, who giuest the gift of faith^b, I beseech thee, giue mee grace perfectlie to knowe howe greate thou art.

c Jerem. 33, 18

d Esay. 6, 3

For according to our beleefe thou art: and wee beleeeue thee to bee such a thing, than which there can be imagined nothing either for quantitie greater^c, or for vertue better^d.

Ezech. 1. 17
Col. 1. 10

Then what art thou, O Lorde God, than whom nothing is either greater, or better: but euery thing that, which beeing onely the soveraigne good thing of al other things of it selfe, hath made all other things

things of nothinge.

^a Genes. 1, 1

Then what good thing is there wanting to the soueraigne goodnes^f through whome is euerie good thing?

^f Jam. 1, 17

Wherefore thou art righteous, and true^h, and blessedⁱ, & whatsoeuer is otherwise, better is it not to be at al, than to be.

^g Psal. 11, 7

^b Esa. 45, 21

ⁱ Reue. 5, 12

But if thou art altogether most singularlie good, howe is it that thou sparest the wicked? Is it because thy mercy is ouer al thy works^k; But this lieth hid in the light which none canne ataine vnto^l.

^k Psal. 145, 9

^l 1 Tim. 6, 16

Verelie the fountaine, whence the riuer of thy mercie dooeth flowe, lieth hid in the deep and most secret bottom of thy goodnes.

For, although thou art wholie and soueraignely righteous; yet thou sparest of thy goodnes the wicked^m, because thou art who

^m Mat. 5, 45

lie and moſt ſingularlie merciful
too.

For in verie deede thou ſhouldest
not be ſo ſingularlie good,
ynleſſe thou wert gracious to
ſome offenders.

For he who is good both to the
juſt and to the vniuſt, is better
than he who ſheweth fauor on-
lie to the good.

And he which is good to the
wicked, both by ſparing, and by
punishing them, is better than
he who is good onelie by puni-
ſhing.

So thou art therfore mercifull
becauſe thou art altogether, and
ſoueraignlie good.

Chap. 32.

The happie ſtate of ſuch as
inioy the ioies of heauen



Inſinit goodnes, paſſing
all vnderſtan-
ding!

Let that mercie

come

come vpon mee, which proceedeth from such riches;

Let it haue influence into mee which floweth from thee; spare of thy mercie, but reuenge not in thy iustice.

Rise vp now, O my soule, and lift vp all thine vnderstanding; consider so well as thou canst, how great, and what manner of good thing, God is.

For if each particular good thing be delectable, waite aduisedlie how delightfull that good thing is, which containeth the sweetnesse of all good thinges^a, ^{11 Cor. x. 6} and not such as commonly wee perceiue of things created, but so much differing therefrom, as the creator differeth from the creature!

For if the life created bee good; howe good is the life that created it^b! If the welfare that is wrought, delight, howe

shal the welfare which worketh
 all saluation^e, delight ! If the
 wisdom cōsisting in the mind,
 or in the knowledge of knowne
 thinges, be louelic; how louelic
 is that wisdom which made
 and created all thinges of no-
 thing^d. To be short, if there be
 much and great delight in de-
 lectable thinges; what and how
 great shal the pleasure bee in
 him, who made these delecta-
 ble thinges.

1st Joh. 1, 1, 2
 Prou. 8, 12

Oh what shal he haue, or what
 shal he not haue; that enioyeth
 this felicitie? doubtles, whatsoe-
 uer he can wish, he shal haue it;
 and what hee would not haue,
 shal not come to him.

For there shal bee the goods
 both of soule and bodie, such
 goods as eie hath not seene^e nei-
 ther eare hath hearde, neither
 came into mans hart.

1st Cor. 2, 9

Chap.

Chap. 33.

*That soueraigne happines is
to be sought for.*

WHye then raungest
thou about, O illie
manne, seeking the
goodes of thy soule
and of thy body? Loue one good
in which are al good things, and
it sufficeth. Desire the simple
good, which is all that good is,
and it is enough.

For what louest thou, O my
flesh? what desirest thou, O my
soule? There it is whatsoever
thou louest; there it is what lo-
uer thou desirest.

If beautie delight thee; the
iust men shall shine as the sun ^a: ^b Mat 13 43
If either such swiftnes, strength
or libertie of the bodie, as no-
thing may withstand, they shall
be as the angels of God in hea-
uen ^b. For it is towne a naturall ^b Mat. 22, 30
body

^e1 Co. 15, 44 bodie^c, but shall rise a spiritual bodie, to witte, by the power of God, not through the strength of nature :

If a long, and an healthfull life, there shall bee sounde eternitie and eternall soundnes^d, because ^dReue. 7, 4 ^eWild. 5, 15 the righteous shall liue euer^e; their rewarde also is with the Lord;

If satietie; when the glorie of the Lorde appeareth, they shall ^fPsal. 17, 15 be filled^f:

If drunkennes; they shall bee satisfied with the fatnesse of the ^gPsal. 36, 8 Lords house^g:

If pleasant musicke; the Angels there shal sing praises without ceasing vnto the Lord:

If al maner honest, not vnholiest pleasure; the Lorde shall giue them drinke out of the riuer of his pleasures^h; ⁱPsal. 36, 8

If wisdom; the verie wisdom of God shall they it selfe

ritual to them:

1. cor. 13. 12

If faithfull amitie; they shall both loue god more than them selues, and one another as them selues; yea, and God shall loue them more than they can them selues. For they loue both him, themselves, & one another thorough him; and hee loueth both himselfe, and them too through himselfe.

If concord; all they shall bee of one mind^k, for they shal will nothing, but what God willeth himselfe.

1. cor. 13. 13

If power; they shall haue full power ouer their owne will, as God hath of his. For as God of himselfe can do what he wil: so they canne doe what they will, through him. Because, as they list none otherwise, than he listeth; so he listeth, as they list, and what hee will, must needes come to passe.

If honor, and wealth, God will
make his good and faithfull ser-
uants¹, rulers ouer much; yea
¹Mat. 23, 23 they shall be called the sonnes of
²Rom. 8. 16 God^m, yea and goddes too; and
¹⁷be the heires, euen the heires of
God, and heires annexed with
Christ.

To conclude, if certaine secu-
rity; they shall bee as sure that
that felicitie shall not faile them
²Ren. 7, 15 as they are sure that neither
they for their parte woulde wil-
linglie forgo the same, nor God
for his part wil bereue his friends
thereof against their willes; nor
that any thing is so mightie, that
it can separate God and them.

Now what, and howe great
ioy is there, where such
and so great fel-
icitie is!

Chap.

Chap. 34.

*How the Saints loue each
other mutuallic in
heaven.*



Hart of mā; O poore
heart, O hart full of
miseries, yea ouer-
whelmed with my-
series, how greatly wouldst thou
reioice, if thou aboundedst with
these good things?

Aske euen the most secret co-
gitations of thine heart, if they
coule receiue the ioie of so ex-
cellent blisse.

But if another whom thou lo-
uest as thy selfe, did enioie with
thee the like felicitie, doubtlesse
thy ioie would be doubled, be-
cause thou wouldest so much
reioice at this felicitie, as at thine
owne.

Now if two, or three, or moe,
were so blessed of G O D, thou

wouldest be as glad for each of them, as for thy selfe, if thou didst loue them euen as thy selfe

Then how great shal the ioye be in that perfect loue of the innumerable companie of blessed Angels and menne; where each shall loue another euen as himselfe! for euerie man there shall reioice as much for the happie estate of each particular person, as for his owne felicitie.

If therefore the heart of man shall hardly receiue the ioye of his own blisse, how shal it comprehend such great ioyes of so manie of his friendes! for vndoubtedlie, euen as wee loue a man, so shall we be glad for his felicitie.

As in that blessed happinesse every man shal loue God soveraignlie aboue himselfe, and all others with him: so most singularie shall each manne be more glad

glad of Gods felicitie, than of
his owne, and of all others with
him.

And if they shall so loue God,
with al their harts, with all their
minde and with al their soules,
that neither all their harts, nor al
their minde, nor all their soules
can be able to comprehend the
excellencie of the loue; assuredly
lie the saints with al their hearts,
with al their minde, and with all
their soules shall so reioice, as
neither their heartes, nor their
minde, nor their soules, shall be
able to comprehend the aboun-
dant streames of celestial ioy.

Chap. 3 5.

Of the perfect ioy of

eternall life.



My God^a, and my
Lord^b, mine hope^c
& the ioy of mine
heart, resolue my
soules whether this bee the ioy
where.

^a Psalm. 7. 2

^b Mat. 4. 10

^c Psalm. 18. 1

d Iob, 16, 24

whereof thou speakest by thy Sonne, Aske, and yee shall receiued, that your ioie maie bee full. For I haue found a certaine ioie which is full, yea, and more than ful.

For notwithstanding y whole hart be ful, the whole mind ful, the whole soule full, yea, whole man, full of this ioie; yet shall there remaine ioie for all that which is incomprehensible.

So then, that whole ioie shall not enter into the reioycers; but all the reioycers shall enter into the ioy of their master.

e Mat, 25, 1

Speake Lorde, tell thy seruant secretlie in mine heart, if this be the ioie whereinto thy seruants shal enter, who shall enter into their maisters ioy.

f 1 Cor. 2, 9

But surelie that ioie, where with thine electe shall reioyce, neither hath eie seene^f, nor care hath heard, nor entered euer into the

the hart of man.
Then Lord, I haue not yet con-
ceiued in mind, much lesse vtte-
red by wordes, howe greatlie
thine elect shal reioice.

Vndoubtedlie they shall so
greatlie reioyce, as they shall
loue, they shall so intirelie loue,
as they shal know thee, O Lord.

And howe intirelie shall they
loue thee? surelie neither mans
eye hath seen, nor his eare heard
nor came it euer into his heart
in this world, howe perfectlie
they shall both knowe thee, &
loue thee in the world to come.

O my God, I beseech thee,
graunt that I may knowe thee,
loue thee, and reioice in thee.

And although I cannot so
thoroughlie do so in this life as
I shoulde, yet giue me grace to
profit from daie to daie, vntill I
come vnto perfection.

Let thy knowledge so growe

vp within me heere, y^e it may be
soundripe there; and thy loue
so increase within me here, that
it may be perfect there; that my
ioy may be great heere in hope,
and in deed full there.

O iust God, my humble suite
is, that I may haue the thinge
which thou promigest, euen that

¹Joh. 16, 24 my ioy may be full ^{in word here}

In the meane space, let my
mind meditate therof, my tong
speake therof, mine heart long
for it, my speech reason therof,
& my soule hunger for the same
Let my fleshe thirst therefore,
and all my substance desire it,
euen vntill I enter into the ioie
of my maister^k, there to abide
for euer and euer, Amen.

²Mat. 25, 21

F I N I S.

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